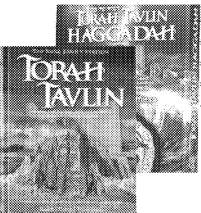


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זמן קריאת שמוע/מ"א - 8:54
זמן קריאת שמוע/הג"א - 9:30
סוף זמן תפילה / הג"א - 10:40
עקלת הזמנה של יום השבת - 8:06
מוע"ט/ק צאת הכוכבים/ מוע"ב - 8:56
צאת הכוכבים / לשיטת רבינו דם - 9:18

תורה תבלין
A Torah Tavlin Publication
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שבת קודש פרשת ראה - מברכים הזודש - פרק ו' דאבות
Shabbos Parshas Re'eh - Sixth Perek
כ"ז אב תש"ע - August 7, 2010

* פלג המנחה - 6:37 - מי שמדליק מוקדים אין לאויר בזמן עלם קבולת השבת (משיאמר 'בואי כלה')

מועד חודש אלו: דינסטאג
(יום ג') 6:52 AM פונקט:

טיב התבלין
הגדערגי גמליא הכהן רבינוענין שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

כי אתם עברים את הירדן לבא לרשת את הארץ וירשתם אתה וישבתם בה (יא-לא) - עד שנתקרב לקדושה
לקדושה, הוא רק מפני "אשר ה' אלקיכם נותן לכם" שהש"ת נתן לנו, וזה לא בכוחנו, כי אנחנו לא עשנו שום דבר ממש, רק ה' נתן לנו זאת. וכמו שאמרו חז"ל (סוכה נב): אלמלי הקב"ה עזרו, לא היה יכול לו, וכשמגיעים אחרי עבודה גדולה כזו, לשפלות רוח ולא מתגאים, אז יש לנו הבטחה מהש"ת "וירשתם אותה וישבתם בה" לעולם בלי שום נפילות וירידות, כמו שכתוב (ישעיה נ"ז, ט"ו) "אשכון את דכא" (סוטה ה.), משא"כ על בעל גאון איתא בגמ' (ערכין טו) "אין אני והוא יכולים לדור בעולם", ואפילו אחרי עבודה גדולה זו, שמתגברים על כל הירידות ונפילות, ונכנסים לקדושה, אם יש לאדם גאון מזה, אז הוא עדיין רחוק מהש"ת לגמרי, רק כשיש לו שפלות רוח אמיתית, אז הוא קרוב להש"ת לעולם, הש"ת יזכינו לזה, אמן כן יהי רצון.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד
והיית אך שמח וגו' (טז-טז) - על מה באה הסמחה בשלושת הרגלים

החגים, נמצא שההבטחה האלוקית-והיית אך שמח' היינו, שבחגים נוכל להתבונן באמיתות אלו, ולהשיבם אל לבבנו, ולחיות אותם. ויש להוסיף, שאמיתות אלו הם שלושת העיקרים של האמונה היהודית, שהם **אמונה במציאות ה'** (היינו שהוא בורא ומנהיג לכל הברואים, והוא לבדו עשה ועושה ויעשה לכל המעשים) **ואחדותו** (שאין עוד מלבדו), שמושרשת בלב בחג המצות, ע"י שמתבונן בביטולה הגמור של העוצמה החומרית וכוחה של טומאת הכישוף של מצרים, כאשר הכה אותם ה' בעשר המכות, ובק"ס, ושיחרר והושיע את ישראל מידם, **ובתורה מן השמים**, שמושרשת בלב בחג השבועות, ע"י שמתבונן בתורה לישראל, **ובשכר ועונש**, שמושרשת בלב בחג הסוכות, ע"י שמתבונן בישיבתו בסוכת ה', ונהנה מזיו השכינה, שהוא בבחינת השכר של עולם הבא, וכמו שאיתא בגמרא (ברכות י"ז.), "עוה"ב וכו' צדיקים יושבים וכו' ונהנים מזיו השכינה".

וכדי שנהיה ראויים לשבת בבית ה' ולהנות מזיו שכנתו בחג הסוכות, עליו לזכך את נפשנו מן המידות הרעות החומריות, ואת גופנו מן ההימשכות אחר החומריות, בימי אלול והימים הנוראים. וכאשר נקרא השבת פרשה זו אודות חג הסוכות, ובה מברכים חודש אלול, נתעורר לנצל את ימי אלול וימים הנוראים כראוי, כדי שנוכל ליהנות מזיו השכינה בחג הסוכות.

בגמל: When the Jewish People enter into the Holy Land, the *Torah* cautions them not to become distracted by the ways of the gentiles. Rashi writes: *"I say this means, 'Lest you be confused to follow them by being bound to their*

הלכה למעשה
A SERIES IN HALACHAH LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (9)
Shabbos and Yom Tov. סכנת חיים. For a sick person whose life is in danger and might not survive till after *Shabbos*, we can, and therefore should, daven for Heavenly intervention and healing. Even a large group of people can daven together even though such a gathering can cause a distressful feeling, which is the opposite of the delightful pleasurable *Shabbos* spirit. Not only can they say verses of *Tehillim*, they can even say direct requests for healing (1). Therefore, if someone is suddenly taken to the hospital for something that might be fatal, prayers should be said for him.

חולה מסוכן ולא סכנת חיים If a person is dangerously ill but apparently will not die before *Shabbos* is over, davening in public is prohibited (2), seemingly even to just say *Tehillim* (3). For an individual to daven for another (or for him to daven for himself), saying *Tehillim* is certainly permitted, which anyone can say at anytime, even though he has in mind for a merit for healing. To say direct requests is not clear from the *Poskim*. (From **Shulchan Aruch Harav** [רמח"א] it seems to be proper, but he might be referring just to a case when one fell sick on *Shabbos* where there was no chance to daven before *Shabbos*.) If a dangerously ill person specifically requested that they daven for him, **R' Moshe Feinstein זי"ל** (4) was lenient because the distress of not being listened to, can be emotionally

הוא היה אומר

R' Avrohom Shmuel Binyomin Sofer זי"ל (Ksav Sofer) would say: *"You shall not shut your hand from your needy brother."* There are benevolent people whose pockets are only open for people who will give them fame and prominence and honor; for their own brothers they can barely spare a dime. The *Torah* is aware that helping your own needy brother will not bring you fame, glory or prominence, since this will not impress others and therefore it needs to bring this important and necessary *mitzvah* to every donor's attention."

Irving Bunim זי"ל (Ethics from Sinai) would say: *"Rabbi Meir said, 'If you neglect the Torah, many causes for neglecting it (בטלים) will present themselves to you.'* The word "בטלים" can also mean worthless matters of no value. This, then, is what our text would signify: If you do not learn *Torah* but answer, 'I would love to, but I don't have the time, I am too busy' - in short you decide to neglect the *Torah*. Says Rabbi Meir, you cause many other valueless, worthless things (בטלים) to be held up against you. Like what were you doing last night or the night before? If you are indeed so busy, how can you account for that theater performance, or the hours watching television? For that, apparently, you had the time - you were not so busy!"

A Wise Man would say: *"Character is made by what you stand for; Reputation is made by what you fall for."*

THIS ISSUE DEDICATED BY MR & MRS MORDECHAI WEINRAUB IN HONOR OF THEIR EINEKEL'S BAR MITZVAH
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מעשה אבות ... סימן לבנים

ובך בחר ה' להיות לו לעם סגולה מכל העמים אשר על פני הארמה. לא תאכל כל תועבה וגו' (יד-בג)

This is a story about a grandfather who died protecting the values he stood for his entire life, as well as the integrity and the future values of a grandson, great-grandchildren, and hundreds of Jews he never met, who owe their lives to a righteous man they would come to know and hear so much about.

He was born in Israel, but made his fortune in the U.S. Joe Walis ran a successful aircraft supply business and moved his base of operations to Tel Aviv. He was known to work long hours and one evening as he finished his day at the office, Joe headed for *Mis'ad HaPil* (The Elephant's Restaurant) known for its “*Basar Lavan*” (pork) and pita. It was a hot day, and Joe got on line to order. He was waiting patiently for his turn to come, figuring out exactly how many portions he would need for his entire family. Then, his mind began wandering, to a story he had heard so many times before

Joe's maternal grandfather, Reb Shraga Feivel Winkler ZT”L HY”D, was a *melamed*, a teacher of children, and was known as the most pious man in the town of Feldesh, Hungary. He was respected by all who knew him. In 1944, Reb Shraga Feivel was taken from his home by the Nazi beasts and interned in a slave labor camp outside of Hungary. He had no contact with his family and had no idea of their whereabouts.

As the war was coming to an end and the concentration camps were soon to be liberated, those Nazi soldiers who hadn't yet fled, felt the need to humiliate as many Jews as they could before they were freed. They decided to make an example of Reb Shraga Feivel, the one they sneeringly referred to as the “Camp Rabbiner.”

The Nazi soldiers assembled all the Jews in the camp and ordered them to form a wide circle. Then, they called for the rabbiner, Reb Shraga Feivel, to step forward. “You can already see the Allied tanks kicking up dust off in the distance, and soon you will all be free,” the Nazi officer began. Then, he pointed to Reb Shraga Feivel and held out his hand which contained a piece of cooked meat. “But before you are free, rabbi, you must first pass this test. This is pork. If you want to live and see your family again, you must eat it. If you do not eat it, then you will not be freed with everyone else.”

Reb Shraga Feivel had starved himself for years, refusing to eat anything that was not kosher. He survived on water, vegetables and little else, and he was not prepared to forgo his principles now. “I will not eat this meat,” he announced defiantly, to which the Nazi responded with one thunderous shot from his pistol. Reb Shraga Feivel was killed instantly.

Standing on line in this *treifa* restaurant, Joe began to contemplate to himself. “My grandfather was willing to die so as not to eat pork,” he thought, “and here I am, of my own volition, standing in line to eat it. Either I am not normal or he is not normal! I cannot believe that my grandfather was not normal. I must find out why he would do something that seems to be crazy!” With that thought in mind, Joe walked out of *Mis'ad HaPil* and bought dinner somewhere else.

After dinner, Joe and his wife had a long talk, speaking of the emptiness gnawing at their souls. A few days later they heard about a seminar called *Arachim* (Gateways) given by two scientists, Dr. Sholom Srebnik and Mr. Tzvi Inbal, and they decided to attend. For four days, Joe and his wife listened, questioned, absorbed, discussed, evaluated and reflected, and by the end of the seminar he was convinced that his previous life was over.

Yossi Walis, as he became known, was determined to help others understand what he now understood. Yossi became the General Director of *Arachim* and today, he is responsible for a budget of almost nine million dollars a year!

When Reb Shraga Feivel Winkler decided he would rather die than eat pork, he could not know what impact it would have on his family. In fact, as far as he was concerned his decision cost him to never see his family again. But in the end, that decision was the cause for his grandson to choose to follow in his holy grandfather's footsteps.

משל' למה הדבר דומה

השמר לך פן תגש אחריהם אחרי השמדם מפניך ופן תדרש לאלהיהם וכו' (יב-ל)

משל' In the city of Vilna, in the early 1930's, a group of “enlightened” Jews initiated the use of an ornate casket for their burials. Instead of a simple wooden box, they wanted something more elaborate. However, this caused a split within the community regarding funeral arrangements. There were those who wanted the new “fancier” caskets at their burials, while the bulk of the residents insisted on using the traditional stark wooden box.

Eventually, one of the progressive community members approached **R' Velvel ZT”L**, the **Vilna Maggid**, and

asked, “Why must we become two separate communities in our funeral practices? Let the esteemed *Maggid* come and examine one of more modern coffins, which we have stored in the back of the *shul*. Take a look at it and tell us what your objection to it is.”

R' Velvel agreed to look at it. After thoroughly examining it from top to bottom, the “enlightened” lay leader smugly remarked, “Well, what could it possibly be missing?”

“Only one thing,” said R' Velvel. “It's missing a cross. If you put that on, it could be a Christian coffin!”

ואת החזיר כי מפריס פרסה הוא ולא גדה טימא הוא לכם מבשרם לא תאכלו וכו' (ד-ה)

The *Torah* lists the two signs of *Kashrus* for animals: those that have “*a split hoof, which is separated with a split (into) two hooves*,” and those that, “*bring up its cud among animals*.” The *posuk* then proceeds to name four animals that bring up their cud but do not have split hooves; “*Shesuah*,” a creature with two backbones (Rashi), the camel, the hyrax, and the hare, and one animal that has split hooves but does not bring up its cud; the pig. On this, the *gemara* makes the following statement: “*The Ruler of the Universe knows that there is no other animal that parts the hoof and is unclean except the pig; therefore the posuk specifically stated it*.” *Chazal* are unequivocally clear in that there are no other animals that possess only one of the two signs of *kashrus*.

R' Aharon Yosef Bakst ZT”L HY”D would often cite these words of *Chazal* to prove to skeptics and nonbelievers that the *Torah* is of Divine origin. Reb Archik (as he was known) would exclaim: “Now, in all these years, no one ever found an animal to disprove those sentences in the *Torah*! Isn't that proof that *Torah* is *min hashamayim*!”

To demonstrate the veracity of the *gemara*, he would quote from his *Rebbe*, **R' Simcha Zissel Ziv ZT”L**, the **Alter from Kelm**: “The Talmud (חולין קכז) says: ‘*All animals found on earth have a counterpart in the sea, except the chuldah (weasel)*.’ Now, see how *Chazal* opened themselves up to disproof. If they would say ‘*including the weasel*’ and we never found a weasel in the sea, that would never prove them wrong. Did anyone ever check all the oceans of the world for a sea-weasel? However when *Chazal* dared state ‘*except the weasel*’ - if one would ever find a weasel in the sea, even a thousand years later, he would have proven *Chazal* false!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חשבון תנש

The **Ibn Ezra** points out that although *Moshe Rabbeinu* was talking here to the entire Jewish Nation, in truth he was really speaking to each and every one individually. For this reason, the *Torah* uses the expression “ראה” in singular form.

Sometimes when I go to a *shiur*, I make the following observation: It is interesting to watch people as they leave the lecture hall after hearing a speech or a *shiur*. Some will turn to their friend and comment: “Wow, that was an amazing *shiur*! I feel like the speaker was talking directly to me!” Others, however, will look around the room and say, “It's a good thing so-and-so is here to hear the *shiur*! This was exactly what he needed to hear!”

R' Zelig Pliskin Shlit'a quotes a certain rabbi-friend of his, who has a term he uses to describe the members of his congregation: “Yenemites.” Yes, you read it correctly - no typos here and definitely no spelling mistake! This rabbi calls them “Yenemites” because whatever he tells them, they automatically assume that he is referring to “*yenem*” - someone else!

Rabbosai this is the lesson here in our *parsha*. The *Torah* writes the word “ראה” in order to teach us that when someone is speaking, giving a *mussar shmuess* or just doling out good ole fashioned advice, we must recognize that he is speaking to us! What the *Rav* said at that *shiur* I went to, was not meant for HIM - it was meant for ME!

So don't ever be a “Yenemite” because the things that you think others - *yenem* - need to hear, those specific things MUST be heard first and internalized by someone who needs it most: YOU!

TORAH GEMS

שמעו את חדש האביב ועשית פסח לה' אלקיך כי בחדש האביב הוציאך ה' אלקיך ממצרים (טז-א)

Chazal teach us that while the nations of the world (Arabs excluded) keep time by the sun, the Jewish People keep time by the moon. However, although our holidays are kept on a lunar calendar, we are commanded to maintain a balance with the solar calendar. *Pesach* is the only holiday that we are told must be in “חדש האביב” (spring) and it is necessary to balance both the lunar and solar calendars. It is on *Pesach* that we realize our connection to the sun by realigning these two cycles. Our connection to the sun, however, is only through the moon. Since the holiday of *Pesach* needs to be in the spring, we need to justify it through a method of leap years. The sun plays no other role in the Jewish calendar.

R' Simcha Bunim Berger Shlit'a writes that the sun is referred to in the *Torah* by two different names - *Chamah* and *Shemesh*. *Chamah* comes from the word “חם”, or heat. *Chamah* also relates to “חימה”, or anger. It is the heat that is generated from fury and wrath. When humanity turns away from its Father in Heaven, the Sun is then referred to as “חמה”. *Chamah* is not just warmth; rather, excessive heat.

Shemesh has the same letters in Hebrew as “שמש”, the devoted caretaker of a synagogue. It is first mentioned to *Avrohom Avinu*, who devoted his life to introduce the real Father of the World. He was the first to refer to *Hashem* as Master and taught the world who are His servants. *Avraham* turned “*Chamah*” into “*Shemesh*.” He established the sun for what it really is - a *Shamesh*, a servant, for *Hashem*.

It is specifically in “חדש האביב” that we reconnect the sun to its Creator. It is the time when we seize the moment and establish the sun as a *Shamash* for *Hashem*. Just as a *Shamash* keeps the synagogue in order, so too, the sanctity of the world is preserved as a holy place when we maintain it in the way it is meant to be.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ראה אנכי נתן לפניכם היום ברכה וקללה וגו' (יא-ט)